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Book Notice

HOLMA'S PHYSIOLOGICAL WORDS IN ASSYRIAN-BABYLONIAN¹

A Finnish scholar, Dr. Harri Holma of Helsingfors, makes a remarkable contribution to Assyriology in his first publication. He has prepared a thesis upon the names of the various parts of the body, both human and animal, and has done this not only with a thorough knowledge of Semitic philology but with a fine feeling for the cultural and philosophic aspects of the subject. Undoubtably the names for the more important parts of the body belong to the very oldest vocabulary of Semitic, so old and so important in human speech that many of these names became prepositions or were employed in adverbial phrases. Thus libbu, "heart," with the locative ending ū became an ordinary preposition libbū, "in," "concerning."² Also libbi,³ as well as ana libbi, ina libbi, is an ordinary preposition in Babylonian. Holma adduces further kirib, "within," "in," from kirbu, "inwards," kabal, "in the midst of," from kablū, "abdomen," idi, "beside," "at the side of," from idu, "hand."⁴ Most likely the ordinary word itti, "with," "beside," is derived from the feminine form of idu, "hand," viz., ittū, "side,"⁵ not to be confused with itū, "edge."⁶ The author further adduces aḥ, "by," "near," from aḥu, "arm," muḥ, "over," "on," from muḥḥu, "head," "cranium."

Holma regards muḥḥu as Semitic, following the lexicons, and derives from מִמְּחָה, "be fat," whence words in Arabic, Syriac, and late Hebrew for "brains." This derivation may be correct; in that case the Sumerians who had a word muḡ for "cranium," and a preposition muḡ, "upon," "over," borrowed it from the Semites. See examples in my *Sumerian Grammar*, p. 229. It is curious that both Sumerian and Babylonian employ the word for "cranium," and never for "brains" and "fat." muḡ generally employed in a local sense, "upon," "over,"⁷ may be employed also in a causal sense, muḡ-mu šag-dib-ba=eli-ia isbus-ma, "because of me she was angry," IVR, 10a, 52. Also pūt, "before," is certainly connected with pūtū, "forehead."

Babylonian possesses a few words borrowed from the Sumerians such as šamaḥḥu, "spleen(?)," most surely a loan-word (against Holma, p. 83),

¹ *Die Namen der Körperteile im Assyrisch-Babylonischen*. Von Harri Holma, Ph.D. Leipzig, 1911.

² libbū agai, concerning this, Harper, *Letters*, 291, 6. 16.

³ Probably abbreviation of ana libbi, etc.

⁴ Cf. i-du-us, "beside" (Dhorme, *Choix de Textes*, 14, 109; King, *Creation*, 16, 109.

⁵ See *Vorderasiatische Bibliothek*, IV, 322.

⁶ *Ibid.*, 313.

⁷ Cf. *Sum. Gr.*, 188, 41.

tikku, "neck,"¹ šasurru, "womb,"² but the small number of these loan-words proves conclusively that the Semites already possessed a complete vocabulary for such essential objects before they came into contact with the ancient inhabitants of the Tigris and Euphrates. Perhaps no group of words could be found in Babylonian so completely free from foreign influence and so thoroughly Semitic.

Holma's book is well-nigh exhaustive so far as our present material goes and the few additions I am able to make have been gathered with much labor.

P. 1, the ordinary word for "body," zumru, Sum. su, probably means "skin, hide," originally (see *Sum. Gr.*, p. 20). For zurru cf. šu-ri (*CT*, 12, 14, 24).

P. 3 pāru, "hide," perhaps loan-word. Note BAR=pagru, etc. (*IIR*, 30e, 43-6), and BAR=pa-a-ri ša [ameli?] (*CT*, 12, 17a, 5). Holma regards UZU+dual as identical with UZU+pl.=šîrê, "all the members." But cf. K. 3886 in Bezold's *Catalogue*, the ŠîR+dual of a horse.³

P. 4, note 9, add ešimtu in Th.-Dangin, *Lettres et Contrats*, 9, 7.

P. 7 on manāni, cf. 𒌦 = manānu (*CT*, 16, 31, 102). This line is to be transcribed as follows: AŠ NIG-GIR A-GA-AN TUM UD-ŠU-UŠ-ŠUB SAMAG-DIM-MA BAR-GIŠ-RA-manāni ešmāti nušê ubbulu(?) ūmu hašû umṣatu 'ilu, "Nerves, bones, and muscles wracked with pain(?) day of desolation, pain, and disease." For A-GA-AN TUM see also VR, 51b, 79.

P. 8, on lipû, "caul, omentum," probably Heb. חֶלֶב (see *AJSL*, 28, 219).

P. 16, for šapilti ša inim, "lower eye lashes," and elit inim "upper eye lashes," see Virolleaud in *Babyloniaca*, I, 101.

P. 39, labānu, "breast," Arabic lāban (see Johnston in *American Journal of Philology*, 1912 [review of Harper's *Letters*]).

P. 50, Br. 3312, Sumerian to be read TIG-MŪR (see *Sum. Gr.*, 229).

P. 61 ķirbitu and similar words for "meadow," are connected with Arabic جَرِيب, "field," probably, "lowland, meadow." Note that the Sumerian for ķirbitu is SAG-DU, "where the flood flows," and cf. *PSBA*, 1911, 86, 25, ša-NA MU-UN-DI-DI=[mêli-ša]⁴ iššar-ši, "she directs for her her floods."

P. 103, note 1, Meissner *SAI*, 1734, etc.; (on this šîlu see *Sum. Gr.*, 240, and below on šîli irtum⁵).

¹ Certainly a loan-word from TIG, TIK, "neck" (see *Sum. Gr.*, 247). Perhaps originally tiķķu. Holma's suggestion (p. 40), where he connects the word with Heb. tōk, "oppression," etc., is not satisfactory.

² The vocabulary reproduced at the end of this review mentions two loan-words at the end of the reverse.

³ šîru certainly denotes a special part of the body in *CT*, 12. 2 rev. 7, šîlum ša takalti, "šîlu of the stomach," and šî-lum ša šîri, "šîlu of the lungs (?)."

⁴ Apparently omitted in the Semitic version, l. 26.

⁵ Correctly rendered already in *Bab.*, IV, 191, where read šîllu with Holma.

P. 120, on rittu, cf. *DA*, 23, 2, ritta-šu paṭ-rat, "if his palm be open"; cf. *Bab.*, I, 15, 47, and 109, 47.

P. 129, on purīdu, see *PSBA*, 1908, 270.




P. 158, meku, "throat?" "open jaws(?)," see *PSBA*, 1909, 113. Absolutely false is Jensen's explanation of the š in mekuš as a sign of the accusative. The word has the meaning "contents" (see *VAB*, I, 180, 66).


Among the many penetrating observations of the author, the Assyriologists should especially note the correction of the Code of Hammurabi, § 221, še-ir ḥa-nam, "Inwards?" formerly taken for one word, šerḥanam. Holma regards še-ir as a determinative and he is doubtless right (see p. 153, below).

I was able to obtain a copy of a bilingual list of parts of the body, the lower end of a long thin tablet of which I give here a transcription. I dare say the fortunate possessor of this text will cause it to be published soon, and will pardon my use of the text, since it is of the utmost value in the recension of Holma's book. I do not vouch for absolute accuracy, the text was not long in my possession (see p. 78).

Line 8 is of more than ordinary interest. The word šīlu (hardly ši-ni?) is probably identical with the word šēlu discussed by Holma, p. 103. Apart from šīlu, "ruler," šīlu, "shade room," whose meanings appear to be established (see Muss-Arnolt, 1036b, šīlu 1 and 3), there exists another šīlu, šillu which is a Sumerian loan-word and completely misunderstood by the lexicographers.

Holma, p. 103, rightly rejected the meaning šillū, "hide," but falsely confused šillu, "cavity," "womb," with šillū (šillū?), some kind of date or fruit. šīlu, šēlu is derived from a Sumerian root SIL ŠIL, "cavity," "hole," "vessel," and also came to mean "womb." Note KA (SI-LA) = siltum, ipu, "womb," *WZKM*, 26, 391, on *CT*, 12, 16a, 26 f. Already in *Sum. Gr.*, 240, I had arrived at the fundamental meaning of šIL and the loan-word šīlum. For the root SIL in the sense of "vessel" cf. karpāt (SILIMA) KAL = ḥubša[šū], *SAI*, 2181. So read, see *RA*, VI, 128. These words should appear in the lexicon as follows:

šīlu, "cavity," "hole," "womb," loan-word from √ŠIL ŠI-IL =  = ši-lum ša NU-GIŠ-ŠAR, "water vessel of the gardener." [ši-il =  = ši-lum] ša iššuri, and buru =  = ši-lum ša iššuri, "crop of a bird," *CT*, 12, 15a, 9, and *VR*, 37d, 8. *CT*, 12, 15a, 10, [ši-lum] ša nūni, "belly of a fish."

buru =  = ši-lum ša šīri *VR*, 37d, 7, and ši-lum ša takalti (l. 8), the latter phrase = "cavity of the stomach"; šīru certainly a part of the body, possibly "lungs," hence "cavity of the lungs?" ŠIL-GAN (KAR?) = še-lum ša šēri, "cavity of the lungs?" *CT*, 18, 49b, 1+19, 33 (80-7-19, 307) l. 3 (after Meissner, *SAI*, 1734). Here še-e-lu ša šīri in Sm. 1803 (Meissner, *Supplement*), twice with Sumerian broken away and farther down ši(?) - lu ša sinništi, "womb of a woman."

Šillu, the same. šil(⁴)=šil-lu ša takalti, "cavity of the stomach," IIR, 62c, 64. More often "womb"; šil=⁵ =ši-il-lum ša sinništi, CT, 12, 15a, 21; ardatu ša idlu damḫu šil-la-ša (IGI-KAK-A-NI) la ipturu, Bab., IV, 191. In IIR, 62cd, 61-63, IŠ-PA . . . , IŠ-PA-ṬU . . . and ṬUL-BA . . . =šil-lu ša See for collation of this text *Sum. Gr.*, 240.

Sumerian	Semitic	Translation
6.	e-ši-en ši-ru ¹	Backbone
7.	ki-šir 𐎶𐎶	Knot of the backbone ²
8. [UZU ZAG-LU]	i-mit-tum	Right thigh
9. UZU [ZAG-LU?] A-RI-A	šu-u ³	
10. UZU ZAG-LU A-RI-A	ni-is-ḫu i-mit-tum	
11. UZU 𐎶A ZAG-LU	𐎶𐎶	
12. UZU 𐎶A ZAG-LU	ša is-di-ka	
13. UZU 𐎶A ZAG-LU	gan-di-is-su	
14. UZU 𐎶A ZAG-LU	nag-la-bi	hip(?)
15. UZU BAR 𐎶A	𐎶𐎶	hip(?)
16. UZU SAG-BAR-𐎶A	kaḫ-ka-du 𐎶𐎶	Top of the hip(?)
17. UZU SUḪ-BAR-𐎶A ⁴	mur(?)-ḫa-zi-in-nu	Bottom of the hip(?)
18. UZU IM-EŠU(?) ⁵ -BI(?)	as ⁶ -ḫu-um-bit-tum	Hump
19. UZU GÜ-BAL-PA-KÁR	𐎶𐎶	
20. UZU PA-GIŠGAL ⁷	𐎶𐎶	
21. UZU 𐎶A-DI-A	𐎶𐎶	
22. UZU 𐎶A ⁸ -ME-GAN	𐎶𐎶	
23. UZU AS ⁹ -ḪU-UM-BIT-TUM	𐎶𐎶	
24. UZU MÁL-LA-TUM	kāt ¹⁰ -tum	Form
25. UZU MÁL-LA-TUM	mi-nu-tum	Form
26. UZU GIŠ-ÁŠ: 𐎶𐎶	uzu sag-áš: 𐎶𐎶	
27. UZU ME-ÁŠ: 𐎶𐎶	uzu 𐎶a-gal:ma-la-ku	

¹ Above this word are five incomplete words, du [ku?]-tal(?)-lum, pi-tu ša-nu, ma-nu.

² I.e., vertebra.

³ This indicates a loan-word but the pronunciation of the Sumerian is doubtful. Possibly a phonetic gloss stood at the left of A-RI-A.

⁴ Literally, ušši naglabi.

⁵ Br. 11208(?).

⁶ Uncertain, az, aš? Cf. ašḫubittum, Holma, 141.

⁷ Glossed zilulu (CT, 12, 41, 15.).

⁸ KAD(?) so my copy(?).

⁹ See above.

¹⁰ For variants ka-at, kāt (Br. 1365), see Böllenrütcher, *Nergal*, 38. This variant ŠU is not found elsewhere. The reading k not ḫ appears probable, but is not certain. The derivation from kânu, "fix," is the most probable, but still questionable. For K. 4956 cited by Böllenrütcher see now *Babylonian Liturgies*, No. 9.

REVERSE

Sumerian	Semitic	Translation
1. UZU-TI	ši- [lu]	Rib
2. UZU-TI-TI	aš-ba(?) a-ti	Floating ribs(?)
3. UZU-KAK-TI	[sik-]kat ši-li ¹	Breast bone
4. UZU KAK-TI TÜR ²	na-aš-pa-du	Soft sternum
5. UZU KAK-ZAG-GA	kas-ka-su ³	Sternal cartilage
6. UZU KAK-ZAG-GA-TIR-RA	ka-tap-pa-a-tum ⁴	Shoulder
7. UZU-GAB	ir-tum	Breast
8. UZU PA-GAB	ši-lí ??	Cavity of the chest
9. UZU ÁB-GAB ⁵	ši-i-ri nap-ša-ri	Flesh of
10. UZU ÁB-TIR ⁶	pir-šu ⁷	Womb(?)
11. UZU-ÁB-DUN	??	Womb(?)
12. UZU LI-DUR ⁸	a-bu-un-na-tum	
13. UZU ME-GAN	hi-in-ši	Loins
14. UZU MÀ-ÚR-RA	zi-tum lib-bi ⁹	Anus
15. UZU MÀ-UR-RA	di-ig-šu ¹⁰ : zūr-mà-lib-bi ??	Anus, crotch(?)
16. UZU (MU-RU)HAR	mi-i-ri ¹¹	Womb
17. UZU ŠAG: LIB-BI	uzu šag: kar-šu	Abdomen ¹²
18. UZU ŠAG: KIR-BI	uzu šag: ir-ri	Belly, Intestines

¹ Cf. *CT.*, 20, 40, 23; 39, 5; Meissner, *SAI*, 3617.

² Literally "little peg of the breast."

³ For *kaskasu* = Syr. *kuskasā*, "cartilage," from *kasāsu*, "to gnaw," see my *New-Babylonische Königsinschriften*, 334. In liver omens the word probably means "grizzle, muscular tissue." For the passages in omen texts see Klauber, *Politisch-Religiöse Texte*, LV and 171. The word means properly the cartilages which connect the short ribs to the sternum.

⁴ Syr. *kathpā*, pl. *kathpāthā*; note Talmudic *kēthaphā*.

⁵ ÁB-GAB hitherto only as name of a plant (Br. 8873, etc.).

⁶ Hitherto only as plant name, *SAI*, 6667.

⁷ Perhaps same meaning as *pirištu* (see *Sum. Bab. Psalms*, 250, 10; *PSBA*, 1908, 270).

⁸ Correct *SAI*, 5562, to *giš-li-dur*, which is the name of a tree on a text in Constantinople. Note that *LI-DUR* is the ideogram for the names of at least three plants (Br. 128-30). The magician casts liquid with a curse upon the *abunnati* of a man (Küchler, *Med.*, p. 10, 59). The right and left *abunnatu* of a child are mentioned, followed by the right and left buttock (*ulu*), right and left testicles, (*šir*) (*CT*, 28, 27, 12 f.). Consequently a part of the body in pair in the region of the genitals. See Frank, *Studien*, 141.

⁹ So read for Holma's *KU-TUM*, the sign is *zid* not *ku*. Loan-word *zittummu*, a kind of inferior meat (Dhorme, *Choix*, 249, 74).

¹⁰ *diğšū*. In Assyrian the root "to perforate" corresponding to Syriac *dēgaš* and new Hebrew *dāgaš*, Piel "to sharpen a sound," Hiph. "to speak distinctly," is perhaps better written *dakāšū* "to prick," "to rupture." *dikšu*, "rupture," "break," *di-ki-is-sa* "its rupture" (*CT*, 28, 43, 4); *di-ki-za*, 20, 39, 3; *reš di-ik-ši*, K. 134, 1; *di-ik-šu* (*CT*, 20, 41, 17). Only in the last example not of the gaul. *dikšu* in our text a synonym of *zītum libbi*.

¹¹ For Sum. *MURU*(B) = "womb," *URU*, see *Sum. Gr.*, 230. *mīru* is surely connected with the root *ērū*, עָרָו, "to lay bare," cf. *mīrdnu*, "nakedness."

¹² *karšu* usually "stomach."

REVERSE—Continued

Sumerian	Semitic	Translation
19. UZU ŠAG-MAG	šamaḥ-ḥu	Large intestines
20. UZU ŠAG-MAG	ir-ri ḳab-ri ¹	Intestines of the abdomen
21. [UZU ŠAG]-SIG	ʔḳaṭ-ni	Small intestines ²
22. [UZU ŠAG]-MUD-DŪ-A	ʔḣa da-mu ma-lu-u	The intestines which are full of blood ³
23. LIK-KU	šu-u	
24. SA	šu-u	
25. [UZU ŠAG]-NIGIN	ti-ra-nu ⁴	Small intestines.
26. [UZU-SAG]-NIGIN	ir-ri saḥ-ḣa-ru-tu ⁴	Ileum(?)
27. GA?	pir- ⁵ su	
28. ki-tum	

šillû, šillû, some kind of date palm, VR, 26, 48; IIR, 44, 38; 62, 73; *Nabd.* 476, 8, etc. See Muss-Arnolt, 875*b* and 875. Here certainly šil-lu-u following imbu, Rm. 346, Obv. 11. silu = ? IR, I, 7 E 3, "form," "shape(?)." Perhaps same word as šilu.

The same author continuing his penetrating studies upon certain culture groups of words now adds a monograph⁶ upon (1) Assyrian names for skin diseases, (2) Assyrian fish-names, and (3) a selection of Assyrian plant-names. The same effort to combine philology with social and cultural science marks the author's investigations, and a more scientific definition of numerous words results from his studies. For Hebrew philology of special importance is the reading of ublu, which Jensen had falsely connected with a bālu, "to lament," and translated by "mourner's garment," as uplu and the identification with Hebrew בִּיעֵץ, "boil," prove. The meaning had already been given correctly by Delitzsch four years before Jensen corrected this meaning, and the same may be said of malû, "boil," falsely corrected to "dirty garment" by Jensen and accepted by Ungnad, Dhorme, and other translators of the Gilgamesh Epic. Correct Gilgamesh II, Col. III, 41; XI, 252; also the *Descent of Ishtar*, rev. 2, and Zimmern, *Beiträge*, 118, 32.

¹ ḳa bru, hitherto only in sense of "grave, cavern." šamaḥḥu and irri ḳabri are synonyms and clearly designate the large intestines, and contrasted with the irri ḳatni or "small intestines." Holma, pp. 82 f., and especially p. 83, n. 1, are to be revised accordingly. Ethiopic samāḣe, "spleen," has no possible connection with this loan-word šamaḥḥu.

² Cf. CT, 17, 25, 34.

³ According to my medical adviser this means the aorta and its branches, the inferior vena cava and its tributaries.

⁴ This passage verifies Boissier, *OLZ*, 1908, 456. Probably a special part of the small intestine, possibly ileum.

⁵ UD. Probably = paršu (M.A. 838*b*).

⁶ *Kleine Beiträge zum Assyrischen Lexicon*. Von Dr. Harri Holma. Helsingfors, 1912.

The philological connection of *šinnitu* with שִׁנְיָה, "scurf," "leprosy," appears to be successfully defended (p. 19). Most interesting is the evidence for the Babylonian origin of the Aramaic, Persian, and Arabic, אִמְלָכָה, Sanskrit *āmalaka*, and now an ordinary word in Asiatic languages, European *emblica*. Holma finds the word in *ammalugu*, documented in the first Babylonian dynasty (p. 60). Hebrew *bāšāl*, "garlic," has a cognate in *bišru* (p. 66), and *šûšan*, "lotus," eventually Egyptian, appears in Babylonia as *šêšan* (p. 94).

Additions which I am able to make upon this monograph are few.

P. 3, *et passim*, *ullānumma*, "from before onwards," is taken from a false etymology of Jensen. The word means "shortly after," "straightway" (see my note on this word in *PSBA* [in press]).

P. 8, *garabu*, "scrofula," perhaps identical with *garabū* (?), "a bird" (*SAI*, 3461). In any case *IŠ* appears to mean *scrofula* in *CT*, 27, 47, 17 = *Bab.*, V, 132, 21.

P. 10, on *liptu*, see *BA*, V, 566, 23, *liptu nušurrū šussî zumrušu*, "Wasting disease make far from his body." See also Martin, *Textes Religieux*, 198.

P. 26, in the literature on fish-names mention should be made of Streck, *ZDMG*, 61, 633-40; cf. also *ZA*, 19, 239.

P. 31, *NUN* = *nūnu*, Br. 2627, probably not a fish (see Hrozný, *Ninrag*, 53).

P. 65, on *bušinnu*, "mullein," see Boissier, *choix*, 173, 25, "If fire which is borne on a torch *ina bu-si-in[ni]* and divide into two flames"; here clearly used as a torch as at Rome. If Holma's derivation from *bûsu*, "byssus," be correct, it might aid in determining the meaning of "byssus," which occurs in Assyrian (see *VAB*, IV, 325). In any case either cotton or linen must be designated by byssus, and it is difficult to see how either could be made from mullein. If I understand Holma correctly, he supposes *bušinnu* to mean "cotton plant," and since the mullein leaves have a woolly surface the mullein was also called *bušinnu*. This is wholly conjectural if not impossible. Perhaps all connection between *bušinnu* and *bûšu* should be rejected.

P. 71, *zabru*, "back," already correctly determined by Dhorme, *Choix*, 312. Also *pûdu* and *pûtu* were correctly determined in *Sumerian and Babylonian Psalms*, 336.

P. 96, that *suḥuru* cannot mean "skate, or turbot, or plaice," because these have no beards, appears groundless. Fish of the skate type often have long feelers at the mouth resembling a beard. For other lists of fish see *MIÖ*. 769 in Genouillac, *Inventaire*, and Genouillac, *Trouaille de Dréhem*, No. 81.

S. LANGDON